

Hussam-ul-Haramain: A Concise Investigative Study

Allah's name (we) begin with, the Most Affectionate the Merciful

Before me is the book called "*Hussam-ul-Haramain Ala Manhar-il-Kufri wal-Main*" which is the compilation of the blessed verdicts and confirmations of the dignified scholars of Arabia. It has been compiled by the Reviver of 14th century, the great Indian Jurist Imam Ahmad Raza Khan Bareilvi (may Allah sanctify his secret) who is better known by the title "*Ala Hadhrat*". The version of the book which is on my desk is published by "*Raza Academy Mumbai*" and it says the year of first publishing as 1324 Hijri. I have read the book thoroughly and found it best to share some of its glimpses with my readers. With Allah's help I speak and all my guidance is through him.

When Imam Ahmad Raza (may Allah sanctify his secret) went to perform pilgrimage to Mecca and Medina, he took with himself his exegesis of the book of Allama Fadhl-ur-Rasool Badayuni (may Allah sanctify his secret) called "*Al-Moataqid-ul-Muntaqid*" which he named "*Al-Moatamad-ul-Mustanad*" and what all is present in this book the great Imam himself mentions:

و قد تكلم في مبحث شريف منه على اصول البدع الكفرية- الشائعة الان في الديار الهندية- نعرض منها ذكر بعض الفرق بلفظه ليتشرف منكم بنظرة و تصديق و تفرح السنة و يفرج عنها كل محنة بعون التصويب منكم و التحقيق-

و تذكروا صريحا ان ائمة الضلال الذين سماهم هل هم كما قال- فمقاله فيهم بالقبول حقيق- ام لا يجوز تكفيرهم- و لا يحذير العوام عنهم و تنفيرهم- و ان انكروا ضروريات الدين- و سبوا الله رب العلمين و سبوا رسوله الامين المكين و طبعوا و اشاعوا كلامهم المهين- لانهم علماء مولوية و ان كانوا من الوهابيه فتعظيمهم واجب في الدين و ان شتموا الله و سيد المرسلين صلى الله تعالى عليه و على آله و صحبه اجمعين- كما تزعمه بعض الجهلة من المذبذبين-

"In one of its chapters I have talked about the blasphemous innovations which are being published today in India, and in that I am mentioning some sects in its (al-motamad's) own words so that it may be blessed with your inspection and confirmation and the Sunnah may be happy and with the blessings of your scrutiny and research every difficulty may be removed. So state clearly whether these Imams of heresy who have been mentioned in these discussions are they same as the author has said? And the ruling upon them is worthy of acceptance? Or it is not permissible to call them infidels and save the common folks from them and raising abhorrence to them, even if they deny the necessities of Deen and abuse Allah the lord of worlds and his Messenger who is dignified and safe-keeper, and print and distribute their (the ones mentioned in the discussion's) blasphemous words because they are Molvis, even though Wahabis, and it is compulsory to respect them even if they utter sheer vilifications for Allah and his Messenger, like it is the thought of some ignorant people in hearts of whom faith is not firm".

The most striking point about this treatise is that the great Imam is asking about the correctness of his ruling upon some deviants,

he is not forcing anything and not even saying that his point is absolutely correct and they should just conform it without reading. He beseeches them to look first into the words and statements of the deviants and then state the verdict of the *Shariah* for them. Which necessitates two things for the Arabian scholars:

1. Analyzing the statements of the deviants.
2. Stating the Ruling for them.

There is no need to tell the stature and status the scholars of Mecca and Medina had in that time. It was the Ottoman-Empire's period where the center of all religious knowledge was Mecca and Medina. Scholars from all over the world would converge to the Meccan and Medinese scholars to have confirmations on their books (*Tasdeeqat*) and take *Ijazah* from them. It is befitting that I mention the names of all the thirty three scholars who have written their appreciating words for the great Imam and have willingly and confidently confirmed his rulings. It should be kept in mind that out of the thirty three scholars, twenty are Meccan and thirteen are Medinese. Their names are:

Meccan Scholars

1. The Mufti of *Shafai'yah* Sheikh Muhammad Saeed Babseel.
2. Sheikh Abul Khair Ahmad Meerdaad.
3. Former Mufti of *Hanafiya* Sheikh Saleh Kamaal.
4. Sheikh Ali bin Siddque Kamaal.
5. Sheikh Muhammad Abdul Haq Muhajir Ilahabadi.
6. Guardian of Books of Haram, Sheikh Sayyed Ismail Khaleel.
7. Sheikh Abul Hussain Sayyed Marzooqi.

8. Sheikh Umar bin Abu Bakr 'Ba-Junaid'.
9. Former Mufti of *Malkiya* Sheikh Abid bin Hussain.
10. Sheikh Ali bin Hussain Maliki.
11. Sheikh Jamal bin Muhammad bin Hussain.
12. Sheikh As'ad bin Ahmad Dah'haan teacher in Haram.
13. Sheikh Abdur Rahman Dah'haan.
14. Teacher in Madrasa *Sooltiya* Sheikh Muhammad Yusuf Afghani.
15. A great disciple of Haji Imdaad Ullah Muhajir Makki, teacher in Madrasa *Ahmadiya* Sheikh Ahmad Makki Imdaadi.
16. Sheikh Muhammad bin Yusuf Khayaat.
17. Sheikh Muhammad bin Saleh Ba-Fadhl.
18. Sheikh Abdul Kareem Naji Daghistani.
19. Sheikh Muhammad bin Saeed bin Muhammad Yamaani.
20. Sheikh Hamid Ahmad Muhammad Jadaavi.

Madinese Scholars

1. Mufti Sheikh Taj Uddin Ilyas.
2. Former Mufti of Medina Sheikh Usman bin Abdus Salam Daaghistani.
3. Sheikh of *Malikiya* Sayyed Ahmad Jazairi.
4. Sheikh Khaleel bin Ibrahim Kharbooti.
5. Sheikh Sayyed Muhammad Saeed "*Sheikh ud Dalail*".
6. Sheikh Muhammad bin Ahmad Umari.
7. Sheikh Sayyed Abbas bin Sayyed Jaleel Muhammad Ridwan "*Sheikh ud Dalail*".
8. Sheikh Umar bin Hamdaan Mehersi.
9. Sheikh Muhammad bin Muhammad Madani Deedavi.

10. Sheikh Muhammad bin Muhammad Soosi Khayaari.
11. The Mufti of *Shafaiya* Sheikh Sayyed Shareef Ahmad Barzanji.
12. Sheikh Muhammad Aziz Wazeer Maliki Maghrabi Undulusi.
13. Sheikh Abdul Qadir Taufeeq Shibli Tarabalusi Hanafi.

(Allah is well pleased with them all)

So, that makes up the thirty three scholars who have confirmed the verdict of the Imam Ahmad Raza. All the scholars mentioned above are highly decorated with different "*Isnaad*" some of them are Grand Muftis of various schools of Jurisprudence and some are former Grand Muftis. Some are teachers in Islamic Seminaries in both the cities. Some guardians of books in the sacred Mecca.

Now it must be mentioned about the names of the heretics that the Imam has mentioned in his treatise, they are:

1. Mirza Ghulam Ahmad Qadiyani.
2. Qasim Nanotvi.
3. Rasheed Ahmad Gangohi.
4. Khaleel Ahmad Ambethvi.
5. Ashraf Ali Thanvi.

Be very clear that the thing Imam has mentioned in his question necessitates the scholars to first look into the writings of these people then state the ruling for them and to be completely unbiased regarding these. It must be noted that the matter at hand is of "*Takfeer*" anathematization which is a very sensitive matter. You cannot just go around calling people *Kafir* unless they

do something which leads them out of the folds of Islam. Scholars are very careful while doing anathematization; it is popular that it is said for a Mufti if you find ninety nine parts of *Kufr* in a sentence and one part of faith then prefer the part of faith. And when we study the "*Ahadith*" we come to know that if knowingly we called a Muslim as a *Kafir* and if he is not a *Kafir* then that *Kufr* will return to us making us ourselves *Kafir*. **It cannot** be even imagined that someone would anathematize a person out of hatred or jealousy or due to the flattery of an admirer because if he is not a *Kafir* then the one anathematizing would himself become *Kafir*.

Now we must look into the statements of the deviants mentioned in the treatise so that we may come to know what made the great Imam anathematize these people.

Mirza Ghulam Ahmad Qadiyani:

ثم صرح بادعاء النبوة و الرسالة و قال هو الله الذى ارسل رسوله فى قاديان و زعم ان مما نزل الله تعالى عليه انا نزلناه بالقاديان و بالحق نزل و زعم انه هو احمد الذى بشر به ابن البتول و هو المراد من قوله تعالى عنه و مبشرا برسول ياتى من بعدى اسمه احمد

"Then (he Mirza Qadiyani) did clear indication towards claiming to have Prophethood and Messengership and wrote that: 'Allah is he who has sent his Messenger in Qadiyan' and assumed that one more verse was revealed to him: 'We have sent down him in Qadiyan and with truth we sent him' and assumed that he is the Ahmad whose glad tidings

has been given by Prophet Isa (upon him be blessings) and his statement mentioned in the Qur'an : 'I give you the glad tiding of the Prophet who will come after me his name is Ahmad' he said this verse is for me".

This is a crime which cannot be forgiven; Mirza Qadiyani claimed to be a Prophet which is against the clear verses of the Qur'an and the blessed Prophetic narrations. Any sound minded man would call him out of the folds of Islam, then why not the Reviver of 14th century Imam Ahmad Raza would? Rather, it was his responsibility to declare him as an infidel and his anathematization had become a Fardh upon the Imam.

Qasim Nanotvi:

و القاسمية المنسوب الى قاسم النانوتى صاحب تحذير الناس وهو قائل فيه لو فرض فى زمنه ﷺ بل لو حدث بعده ﷺ نبى جديد لم يخل ذلك بخاتمته وانما يتخيل العوام انه ﷺ خاتم النبيين بمعنى اخر النبيين مع انه لا فضل فيه اصلا عند اهل الفهم

"Then there are the Qasmiya connected to Qasim Nanotvi author of Tahzeer un Naas and he says in that: 'Rather if suppose in his (the Prophet Muhammad's) time also there is somewhere some other Prophet then his finality remains intact as previous; Rather if after his time a new Prophet is born then this will not affect the finality of Muhammad; Laymen think that the Prophet being the Seal is in this meaning that he is the final Prophet but the people of intellectualism know that in precedence and finality of time there is no virtue in its essence whatsoever".

This is the statement of Qasim Nanotvi which was presented to the scholars, it must be noted that it is one of the basic beliefs of Islam that the Prophet (may Allah bless him and grant him peace) is the Final Prophet and whoever thinks any Prophet can come after him is out of the folds of Islam. Here Qasim Nanotvi believed that any new Prophet can come after the Prophet Muhammad (may Allah bless him and grant him peace) which is the clear reason for him to become an infidel. Thus, the great Imam did what was his responsibility and anathematized Qasim Nanotvi thus, making the common people know about his *Kufr*.

Rasheed Ahmad Gangohi:

و منهم الوهابية الكذابية اتباع رشيد احمد الكنكوهي تقول اولاً على الحضرة الصمديه تبعاً لشيخ طائفة اسماعيل الدهلوي عليه ما عليه بإمكان الكذب و قد رددت عليه هذيانه في كتاب مستقل سميت سبحان السبوح عن عيب كذب مقبوح----ثم تهادى به الحال في ظلم و الضلال حتى صرح في فتوى له (قد رايتها بخطه و خاتمه بعيني و قد طبعت مرارا في بنبئ و غيرها مع ردها) "ان من يكذب الله تعالى بالفعل و يصرح انه سبحانه و تعالى قد كذب و صدرت منه هذه العظيمة فلا تنسبوه الى فسق فضلا عن ضلال فضلا عن كفر فان كثير من الائمة قد قالوا بقلية و انما قصارى امره انه مخطئ في تاويله"

"And from them are the Wahabiya Kazzabiya followers of Rasheed Ahmad Gangohi who by following his leader Ismail Dehlvi ascribed Allah the exalted that: 'It is possible for him to lie' which I refuted it in a

complete book which I named: 'Subhan As-Subbuh An-Aibil-Kizbil-Maqbooh' " (After a few lines he writes)

Then his condition in Oppression and heresy raised so much that he made it clear in his Fatwa which has his stamp (which I saw with my own eyes which has been published many times from Bombay with its refutation) he wrote: 'If anyone believes Allah as a liar in his doings and clearly states that Allah lied and this big Sin was done by him, thus his infidelity aside, save heresy do not even call him a Fasiq (an open Sinner) because many Imams have said this just as he said and the only thing we can say is that he made a mistake in Taweel' ".

Allahu Akbar! This is the very statement which Rasheed Ahmad Gangohi said and made it clear that he not only believes that Allah can lie but also does believe him to have already lied. I seek Allah's refuge, how can someone listen to such thing and waste even a single second in calling the one saying it as *Kafir*. Even the *Mushriks* don't call their Gods liars. But the leader of heretics believes his God as a liar. Indeed Allah does not show his path to the transgressors. What big blasphemy he uttered against Allah who is the maker of the worlds. Will even now someone say that the anathematization of Rasheed Ahmad is wrong? Or he was not guilty of being anathematized? It is clear that it was obligatory upon the great Imam to make *Takfeer* of this deviant.

Khaleel Ahmad Ambethvi:

و منهم الوهايه الشيطانيه---وهم ايضا اذئاب ذلك المكذب الكنكوهى فانه
صرح فى كتابه البراهين القاطعه---و هذا نصه الشنيع بلفظه الفطيع اى ان هذه

السعة في العلم ثبتت للشيطان و ملك الموت بالنص و اى نص قطعى في سعة
علم رسول الله ﷺ حتى ترد به النصوص جميعا و يثبت شرك و كتب قبله ان
هذا الشرك ليس فيه حبة خردل من ايمان

And from them are the Wahabiya Shaitaniya.....(after few lines) they are also the followers of Gangohi and he in his book "Baraheen al-Qatiya" made clear that....and this is his foul thought in his own ugly words: "Satan and Angel of Death have this vastness through clear evidences, Fakhr e Alam's vastness of knowledge is proven through which clear proof? Through which one refutes all the evidences and proves a Shirk?" And before that he wrote: "If not Shirk then what part of faith is it?"

Any sound minded person can see that Khaleel Ambethvi in his book made it clear that he believes Satan and Angel of Death to have more knowledge than the Prophet (peace be upon him). What most people when studying the conflicting matters don't understand is that clear blasphemies are a severe thing, they cannot be neglected and they must be addressed. People must come to know about them or else they will keep on considering the *dacoits* of faith as the *defenders* of faith. Thus, the great Imam did his work and made it visible to the common folk what heinous beliefs were being brewed inside the brewery of *Deoband*. If today someone thinks that the Imam was out on a Takfeer spree, he must read the above statement once again. This is a serious matter.

Ashraf Ali Thanvi:

و من كبراء هولاء الوهابية الشيطانية رجل اخر من اذئاب الكنكوهى يقال له اشرف على التانوى صنف رسالة لا تبلغ اربعة اوراق و صرح فيها بان العلم الذى لرسول الله ﷺ بالمغيبات فان مثله حاصل لكل صبي و كل مجنون بال كل حيوان و كل بهيمة و هذا لفظه الملعون "ان صح الحكم على ذات النبي المقدسة بعلم المغيبات كما يقول به زيد فالمسئول عنه انه ماذا اراد بهذا بعض الغيب ام كلها فان اراد البعض فای خصوصية فيه لحضرة الرسالة فان مثل هذا العلم بالغيب حاصل لزيد و عمرو بل كل صبي و مجنون بل لجميع الحيوانات و البهائم و ان اراد الكل مجيئ لا يشد منه فرد فبطلانه ثابت نقلا و عقلا"

And from the leaders of Wahabiya Shaitaniya is a man later in the followers of Gangohi and he is called Ashraf Ali Thanvi he authored a small booklet not more than four pages and said clearly in it that the knowledge of unseen which the Prophet has, so this knowledge is possessed by every child and every madman rather every animal and four legged creature. This is his cursed statement: "Then what does he know about the ruling of knowledge of unseen on the Prophet, according to Zaid if it is correct, then questionable thing is that what does he mean by this Unseen, total or partial. If he meant partial then what is specialty is of the Prophet here, this knowledge is possessed by every Zaid and Amr (Tom, Dick and Harry), every child and madman rather by all the four legged animals.... And if he meant total knowledge of unseen such that not even a single man is left out, then its refutation is proven by intellectual and traditional evidences."

Can you believe it? The above text has blasphemy written all over it! It is as if someone is writing for his enemy, such ugly comparisons? He not only compared but in his own mind equated the knowledge of unseen of the Prophet (may Allah bless him and grant him peace) and all four legged animals? *Astaghfirullah!*

Conclusion:

و بالجملة هؤلاء الطوائف كلهم كفار مرتدون خارجون عن الاسلام باجماع المسلمين و قد قال في البزازیة و الدرر و الغرر و الفتاوى الخيرية و مجمع الانهر الدر المختار وغيرهما من معتمدات الاسفار في مثال هؤلاء الكفار "من شك في كفره و عذابه فقد كفر"

The conclusion is that these heretics all are Infidels and Apostates through the consensus of the Ummah they are out of the folds of Islam and indeed in books like Bazaziya, Durar and Ghurar and Fatawa Khairiya and Majma al-Anhur and Durr al-Mukhtar etc. authentic books it is said regarding such Infidels "Whoever doubts in their infidelity and punishment is himself an Infidel".

I am sure that my unbiased readers will understand completely the reason why the great Imam anathematized the leaders and prominent figures of *Deoband*. It is not a fight for status or jealousy, all the Imam is defending is the Dignity of Allah and his Messenger (May Allah bless him and grant him peace) and all he is fighting for are the basic tenets of Islam. Dear Readers, this is a matter of faith and love, any worldly lover or a lover of a woman

cannot hear any abuse against his beloved, then why should we the lovers of Allah and his Messenger (May Allah bless him and grant him peace) stay quiet on such evil blasphemies being uttered against our beloved ones? Can we tolerate for even one second an abuse against the Beloved Prophet (May Allah bless him and grant him peace)? Never and faith will not allow us to stay quiet.

After the above discussion it must be noted that if we the Sinners of this *Ummah* have been hurt deeply by such blasphemies then imagine what would be the condition of those scholars who live in the very city of the Prophet (may Allah bless him and grant him peace). The scholars who see the *Kaaba* every day, who pray their five obligatory prayers in front of the *Kaaba*. The scholars who spend their quality time reciting "*As Salatu was Salamu Alaika Ya RasoolAllah*" sitting in the "*Qadmain Shareefain*".

It is not possible for me to encompass in this small article each and every word the thirty three blessed scholars have said, but surely I will mention some of the blessed words of those scholars through which my meaning is conveyed to the readers.

The former Mufti of Hanafiya Sheikh Saleh Kamaal writes:

و ان ائمة الضلال الذين سميتهم كما قلت و مقالک فيهم بالقبول حقيق فهم و الحال ماذكرت كفار مارقون من الدين يجب على كل مسلم التحذير منهم و التنفير عنهم----- اولئك هم الخاسرون، اولئك هم الضالون، اولئك هم

الظالمون اولئك هم الكافرون اللهم انزل بهم باسك الشديد و اجعلهم و من
صدق اقوالهم ما بين شريد و طريد

"And indeed the leaders of heresy that you have mentioned are same as you have said and your ruling regarding them is worthy of being accepted and their condition which you have said they are Infidels and out of the folds of Islam. It is compulsory upon every Muslim to make people fearful and abhorrent against them(after few lines he says)...They are the ones in loss, they are the misguided, they are the oppressors, they are the Infidels, O our Lord! Send your severe torment upon them and make them and the ones who confirm them like fugitives and accursed".

Sheikh Ali bin Siddique Kamaal writes:

لا شك في كفر هؤلاء الخوارج كلاب النار و حزب الشيطان

"No doubt in the infidelity of these Khwaarij (Khaarijites) Dogs of Hell and Satan's group"

Sheikh Abdul Haq Muhajir Ilahabadi who was well versed in Urdu and Arabic, when he saw the evil doings of these people he wrote:

مولانا الفهامة الحاج احمد رضا خان كان الله له اينما كان و لطف به في كل مكان
فيما بسط و حقق و ضبط و دقق اقسط و زعا و ارشد و هدى فيجب ان
يكون المرجع عند الاشباه اليه و المعول عليه

"Our Master the intellectual with great understanding Ahmad Raza Khan may Allah be with him wherever he is and bestow upon him everywhere, He in his exegesis and research and temperament and thinking is on the correct path, he did justice and was just, he leaded the way and guided so it is compulsory that in times of doubt this text should be referred to and should be trusted".

The Guardian of the Sacred Books of Haram, Sheikh Ismail Khaleel wrote:

اولئك هم ان هولاء الفرق الواقعين في السوائل غلام احمد القادياني و رشيد احمد و من تبعه كخليل الانبهي و اشرف على و غيرهم لا شبهة في كفرهم بلا مجال بل لا شبهة فيمن شك بل فيمن توقف في كفرهم بحال من الاحوال

"These heretics who are mentioned is in the question Ghulam Ahmad Qadiyani and Rasheed Ahmad Gangohi and his followers Khaleel Ahmad Ambethvi and Ashraf Ali Thanvi etc. there is no doubt in their infidelity and no place for ambiguity Rather one who doubts their infidelity or in any conditions halts in declaring them infidels, there is no doubt in such a person's infidelity".

Shiekh Sayyed Abul Hussain Marzooqi wrties regarding their beliefs:

ليس لها ادلة و لا شبه تدرو عنهم و لا تاويلات

"There is neither any evidence for these nor any ambiguity which may become their excuse nor any Taweel (secondary meaning)".

Shiekh Umar bin Abu Bakr Ba-Junaid writes:

ان من ذكر فيها من اهل الزيغ و الضلال ضالون مضلون و من الدين مارقون

"These heretics which he has mentioned are deviants and deviant makers and are out of the folds of Deen".

Shiekh Abid bin Hussain writes:

غلام احمد القادياني و رشيد احمد و خليل احمد و اشرف على و خلافهم من
اهل الضلال و الكفر الجلى

"Ghulam Ahmad Qadiyani and Rasheed Ahmad and Khaleel Ahmad and Ashraf Ali etc. are from the open deviants and infidels".

The above mentioned are just some glimpses from the shining Sun of *Hussam-ul-Haramain*. It is indeed a fact that the truth written in it cannot be hidden, the level of trueness it has reached has made it from the category of FACTS. There is no place for any denying. And no ambiguity whatsoever. In the end I would like to end this conversation for now with the couplet from the poem that **Shiekh Muhammad Ali bin Hussain Maliki** wrote in praise of Imam Ahmad Raza, he writes:

"Master of Virtues **Ahmad** who is called **Raza**

Khan from **Bareilly** from whom the creation gets guidance"

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- Sag e Bargah e Tajushariyah (Allah is pleased with him)

Fardeen Ahmad Khan Razvi

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